"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

The SWORD of the LORD

Edited by JOHN R. RICE.

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The Death of Christ

By Rev. James H. Brooke, D.D.

(From 1864-1897 STRONG PASTOR OF PRESBYTERIAN CHURCHES IN ST. LOUIS, ARDENT DEFENDER OF THE FAITH, FRIEND OF D. L. MOODY)

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand."—I Cor. 15:1.

The importance of this verse cannot be overstated, because the inspired apostle announces his purpose to define the gospel, the glad tidings, the joyful message, which he preached. "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures" (I Cor. 15:3,4). This he delivered unto them first of all, not simply in reference to time, but as the principal thing, or, in the words of Dr. Candlish, as "always in the van and forefront of all his teaching."

Such is the gospel according to the Holy Spirit's own explanation, and the articles of the creed He presents are so few and simple a child may readily understand and remember them. Christ died for our sins; He was buried; He rose again. But few and simple as they are, they constitute the gospel, the good news to be proclaimed to a lost world. Without these there may be beautiful diction, impressive elocution, profound discussion, but no gospel is preached unless the preacher makes it known that Christ died for our sins, that He was buried under their weight, that He rose again, leaving them behind Him, **as it were, in His open grave.**

Those who substitute anything in place of this gospel are bringing upon themselves a terrible doom. "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than

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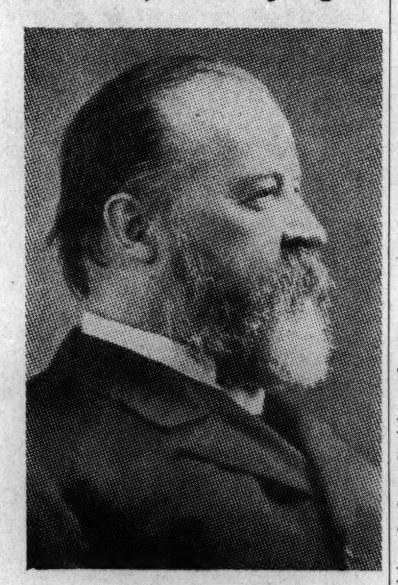

Rev. James H. Brooke

Billy Graham on HELL

THE KIND OF PREACHING GOD USED IN RECENT LOS ANGELES AND BOSTON REVIVALS

Evangelist Billy Graham, D.D.

Pres., Northwestern Schools and greatly used of God in recent revival campaigns.

Flight Twenty-one was late from Indianapolis on its way to Chicago. Anxiously peering out the window from time to time to see what progress we were making, I suddenly realized that we were nearing Gary. Suddenly the overcast sky seemed to be illuminated by a thousand fires. It seemed as if the earth was spouting forth huge flames many feet into the air.

The man sitting next to me smiled and said, "It looks like Hell, doesn't it?" Without thinking, I hastily agreed. Later, fixed very comfortably in the corner of a limousine on its way from the airport to the Chicago Loop, I began to think about the recent incident. What is the nature of Hell? Is Hell a myth or a fantasy? Did it originate in the imagination of the ancients? Must it haunt us through life with a dread fear of death and its consequences?

These and a thousand other questions concerning the future dwelling place of the soul are frequent and natural inquiries among young people. In my travels I have met hundreds of young people with these same questions —even Christian young people!

In our recent British campaigns, Cliff Barrows and I were in the city of Reading, England. I was about halfway through my sermon to the capacity crowd of young people when suddenly a man stood in the rear and shouted at the top of his lungs, "I protest. This man is preaching heresy to our young people." I suddenly realized that I had casually mentioned eternal punishment in the course of my address.

While a student at Wheaton College I was privileged to serve as pastor of the Wheaton Gospel Tabernacle, attended largely by students and faculty. Some of the zealous students on the campus had been trying to win to Christ some of the unbelieving servicemen stationed in that area for specialized training during the war. It seemed as if we were against a brick wall, as only a few responded to our method of approach. One day the co-captain of the football team said to me excitedly that twenty of the servicemen had promised to attend my church next Sunday if I would preach on the subject of Hell. Quickly I agreed, and with the help of Dr. Howard Cleveland, Wheaton's professor of theology,

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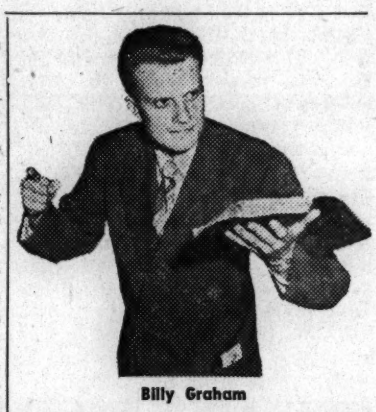

Billy Graham

79,000 Copies of THE SWORD OF THE LORD Printed this issue

NOTEWORTHY NEWS NOTES

EVANGELIST JAMES V. LAMB

SUMMING UP HOLLYWOOD MARRIAGES FOR 1949

". . . . Is it lawful for a man to put away his wife for every cause?"—Matt.19:3.

Hollywood has not changed! Hollywood has not improved, but grows worse and worse.

In looking over my newspaper clippings for 1949 they reveal that everything happened on Hollywood's matrimonial front in 1949. Included were: the arrest and conviction of Robert Mitchum smoking marijuana cigarettes with another man and two blond girls; attempted suicides; and the world jaunt together—while unmarried — of a leading actress and an Indian prince. (The seven month baby arrived this week.) The year included the sordid story of an outstanding actress and an Italian director on the isle of Capri, Italy. Hollywood gossip columnists say a baby is on the way. They plan to get married as soon as divorce proceedings are cleared. The last crackup of the year was between Shirley Temple and John Agar.

James V. Lamb

Now for the year's total! Hollywood's marriage score for 1949 was the most and the worst in all the forty years of movies! Latest figures show 23 divorces, 19 separations, and a dozen broken engagements.

Hollywood divorces for 1949 included some of the "atomic chain reaction type." Nora Eddington, divorced from Errol Flynn, went straight to Dick Haymes. Dick Haymes had been divorced from Joanne Dru. Miss Dru immediately married John Ireland who a few days before had dropped his previous wife in a divorce court. This chain reaction—all in a period of a few weeks—would have been complete but for Errol Flynn who

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SWORD THRUSTS BY Evangelist BILL RICE ASSOCIATE EDITOR

SHADES OF INGERSOLL

In the days following the Civil war, Colonel Robert Ingersoll became one of the most widely known lecturers in America. He claimed to be an atheist and toured the country "proving" the non-existence of God. He ridiculed the miracles of the Bible, claimed the Scriptures were filled with superstition, error, nonsense and contradictions. He especially detested the Old Testament and often spoke on the "mistakes" of Moses.

The Colonel really was an attractive speaker. He was eloquent and delivered his lectures with wicked, sarcastic wit. And he was certainly a showman with a flair for dramatics. He would climax his lectures by denouncing the God of the Bible as a cowardly, blood-thirsty, vengeful, spiteful tyrant. Inevitably most of his hearers would be shocked by these bold, blasphemous words, and it was then that he would pull his watch from his pocket with a flourish, raise his hand dramatically, lift his face toward the ceiling and roar something like this:

"God, are you up there somewhere? I don't believe you exist, but if you do, I here and now brand you a coward and a bully. I hate you and defy you and will do so as long as I live. So why don't you kill me right now? If there is a God, I dare him to kill me before this minute is up!"

After one minute had passed, he would put his watch back in his pocket and declare he had proved conclusively in just sixty seconds that God did not exist.

I suppose there is no doubt but that Old Bob and his watch did impress many shallow, unthinking and unsaved people. And, of course, many wicked little men began to imitate him. There were many foul-mouthed, rebellious, unregenerated "little Ingersolls" who ran around the country holding up watches and daring God to kill them in one minute. Perhaps none of these imitators were quite as luckless, however, as a well-known lecturer who had the misfortune of having a Moody Bible Institute student in his audience.

It was at Bughouse Square in Chicago. Here soap box orators—mostly atheists and/or communists—harangue their followers and loafers who gather daily the year 'round. On this particular day there was a well known atheistic lecturer in Chicago who was

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Yes, Jesus Is God!

By Evangelist John R. Rice

It is atonishing to find that any one who claims to believe the Bible does not know that Jesus is God. What a dearth of Bible preaching there must be!

A letter comes from a man who says, "I believe in the virgin birth, the essential accuracy of the Bible, and so forth," yet he says, "I do not find the Scriptural bases for your statement that Jesus is God." The letter is friendly, asks for further information. I give below my answer, which I trust will be informing and helpful. Readers will be interested to know that after reading this letter, the inquirer was completely convinced of Christs' deity and wrote to say so. Here read my letter to him.

Dear Brother M.—;

I am glad to have your letter in which you mention whether or not Jesus claimed to be and is God. I will give you briefly here some of the Bible statements that teach that Jesus is God.

1. Isaiah 9:6 says: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Note that the Child, the Son who is here prophesied, is Jesus, and His name is called ". . . The mighty God." This Scripture expressly says that Christ, the Son, is God.

2. John 1:1, 2 says: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." Note that this Scripture speaks of a person called "the Word." And we are told that this person, the

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Yes, Jesus is God!

(Continued from page 1)

Word, "was God." Of this person, "the Word," the following passage, John 1:3-12, says:

"All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

It is obvious that here Jesus Christ is meant. He is the Light of the world. He is "the Word." But Christ was not only with the Father in the beginning, He was God. The world was made by Him, as verses 3 and 10 insist, so Jesus is Creator. This language cannot be misunderstood and every Bible exegete whom I know understands that Jesus Christ is the One here referred to, and I do not see how an intelligent men could think it means anything else. Therefore Jesus is God, the Creator, one with the Father.

3. Hebrews 1:2, 3 expressly says says that Christ is the Son of God, the heir of all things, the person by whom He created the worlds, the brightness of God's glory and the express image of God's person, even now upholding all things by the word of His power. Jesus has the attributes and power of deity, as the Scriptures repeatedly claim.

4. In Matthew 19:17 Jesus replied to the man who called Him "Good Master," or meaning "teacher," "rabbi," and said: "Why callest thou me good? there is none good but one, that is, God." Here Jesus scorns the title of teacher or rabbi, and insists that if He is not God, then He is not good. Here Jesus claims for Himself what He everywhere else claims, that He is God's Son in a unique manner, wholly different from other men, that He is one with the Father in His deity.

Everywhere that Jesus is spoken of as the Son of God (often as "the only begotten Son of God"), the term naturally involves His deity. He was the Son of God not in some figurative sense, but literally He partook of the nature of God in every detail, even in His eternal preexistence and power.

5. You take entirely too lightly the statement of Jesus, "I and my Father are one." You say it simply means that Jesus agreed with the Father. But the context expressly states," I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one" (John 19:28-30). And the Jews were right, when, in the same passage, the third verse below, they accused Jesus ". . . thou, being a man, makest thyself God." Jesus was literally claiming to be God, claiming to have the power of God, claiming to have the power to give eternal life, claiming to have the power to protect His own in exactly the same way that God the Father protects His own. Jesus was clearly proclaiming His deity and the Jews so understood Him. And Jesus did not deny His deity, but in answering these Jews clearly confessed that He was claiming to be the Son of God (note, not *a* Son of God, but *the* unique Son of God), doing the very works that the Father did.

I am astonished to find that there are professing Christians anywhere who do not believe what the Bible so clearly teaches and what historic Christianity has always believed, the doctrine of the Trinity and that Christ Himself is God incarnate.

I assure you that if one believes the Bible, there is no alternative but to accept what it clearly teaches, that Jesus is very God come in human flesh. He is essentially deity just like God the Father is deity, and God the Holy Spirit is deity, three in one.

This matter is gone into in much more detail in my 200-page book, *Is Jesus God?* I think you would find it interesting and conclusive.

In the Saviour's name, yours,
John R. Rice

P.S. The proof of the deity of Christ and the answer to infidels in the church and out I have carefully prepared in my book, *Is Jesus God?* There are six chapters as follows:

Is Jesus God?
Letter to a Modernist
The Virgin-Born Saviour
Old Testament Prophecies Miraculously Fulfilled in Christ
The Resurrection of Christ
What Is Wrong With a Modernist?

I believe the proof of the virgin birth, the proof of Christ's resurrection, the answer to the questions and complaints of the modernists are unanswerable. Doubters should read this book. Order from your book dealer or Sword of the Lord Publishers, 214 West Wesley Street, Wheaton, Illinois. Price, $2.

THE SWORD OF THE LORD

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Billy Graham on Hell

(Continued from page 1)

I prepared an address. With curious expressions on their faces and neglect in their hearts, eighteen of those fellows filed in on Sunday night. When the appeal was made, eight responded to receive Christ as personal Saviour.

Some time ago it was my privilege to preach in a very large and "important" church. In the morning service I preached on the miracles of Christ. Everyone seemed to be thrilled and many spoke kindly. Being led of the Spirit, I presented a message on eternal punishment in the evening service. After the message the people filed out and no one present ventured to shake hands. The pastor came to me later and said that I had preached on the most unpopular subject that a person could preach on in his church and that I would probably never get an invitation to return.

During the course of a great city-wide campaign in Manchester, England, I presented this message again. One of the leaders came to me and said, "This is the first time I have heard a message on this subject since R. A. Torrey was here years ago." He said, "I don't think you made too many friends because you preached it."

Most people like to hear about the love of God and glories of Heaven, but there is no sermon subject more unpopular for a young preacher than the subject of eternal punishment. There is no subject that will cause more controversy, misunderstanding and debate than this topic. However, if we are true to the Word of God, we must deal in some way with this subject. It has a prominent part in Scripture. The Bible says more about Hell than about Heaven. Because truth is unpopular does not mean that it should not be proclaimed.

Since there are many questions in the minds of young people wherever I go, I find it necessary to deal continually with this subject in the light of Scripture.

Daniel must have had similar difficulties when he said, "O my Lord, what shall be the end of these things?" (Dan. 12:8). What is the end, the final testing, of the individual? Does he end at death, or does he enter into another state of being? Under what conditions of happiness or woe does he exist there? What is the end, the final aim, of the great whole?

Certainly we cannot tell young people not to ask these questions. They will ask them and they *must* ask them! I find, in conversations with young people, that they are seeking reality and are examining eagerly every scrap of fact or trace of evidence which indicates an answer. They try from the experiences of the past and the knowledge of the present to deduce what the future will be. They peer as far as they can into the unseen, and when knowledge fails, they weave pictures from their hopes. The truth concerning Hell is probably the hardest of all the teachings of Christianity for youth to receive. If we ask the reason, we receive various answers. Some tell us that to hear about Hell makes them feel guilty and that their consciences tell them that unless they repent and return to God, awful doom awaits them. I have had people tell me, "You should never mention Hell to young people because it strikes horror to their hearts!"

A young university student in Newcastle, England, told me that teaching concerning Hell was repulsive to him. A young woman in Belfast, Ireland, said that future anguish seemed incompatible with the fatherly love of God.

Many seminaries are teaching young ministerial aspirants to avoid this controversial subject. They are also teaching young students that fear is not a legitimate motive to use in winning men to Christ. Yet we cannot avoid a question that is in the minds of thousands of people and plays a prominent part in the Word of God. There must be no cowardliness in proclaiming the doctrine of future retribution, however awful its presentation may be.

I. Objections

There are three primary teachings concerning the doctrine of Hell that are finding widespread acceptance among university and college young people today.

A. *Universalism*

This teaching finds its modern exponents in such men as Dr. Samuel Cox. They summarize their view in a sentence: "Through the power of redemption there will result the general restoration of all human souls."

Perhaps Tennyson had this in mind when he said, "The wish that of the living whole no life may fail beyond the grave." This view is held by the author of the Concordant Version, whose very purpose was to propagate this view of eternal punishment. This theory is pure speculation and has absolutely no Scriptural background. In other words, they say that sometime, somewhere, everyone will be saved. They maintain that Dillinger, Hitler and Mussolini will go to the same place as Wesley and Moody. Cox and his followers believe that the word "eternal" or "everlasting" does not mean "forever." However, the same word which speaks of eternal punishment is used also in describing the length of reward to those in Christ.

Dr. William Evans says, "Fairness demands that we make the joy of the righteous and the punishment of the wicked both qualify as they are the same Greek word, are the same duration."

Eternal punishment will last as long as the joy of the righteous. Further, the Scriptures present the punishment of the wicked not only as eternal but, as the Revised Version puts it, "unto the ages of

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Noteworthy News Notes

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has yet to marry the Romanian princess, who is trailing him across Europe.

In 1945 Los Angeles marriages averaged 6.2 years in length, as compared with 9.3 years in 1933. The National picture is one divorce in six marriages. Hollywood sets the pace and sets the wrong standard for America. From the marriage score alone—and there are many other reasons—Christians should not pay their money to attend the Hollywood movies.

Someone might say, "But divorce is increasing all over. Why blame Hollywood?" This statement does not hold up. For, even though Hollywood had a record year, the nation started a downward divorce trend in 1947! The national divorce picture is tremendous and tragic, but is improving some. Hollywood leads and sets the pattern.

A United Press release dated

(Continued on page 6)

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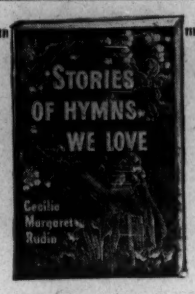

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Billy Graham on Hell

(Continued from page 2)

the ages." Here is the picture of ages tumbling upon ages in eternal succession: "And again they said, Alleluia. And her smoke rose up for ever and ever" (Rev. 19:3). "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever" (Rev. 20:10). "And the smoke of their torment ascendeth up for ever and ever: and they have no rest day or night, who worship the beast and his image, and whosoever receiveth the mark of his name" (Rev. 14:11).

B. *Annihilation*

Russellism, Millennial-Dawnism, Jehovah's Witnesses, the Watch Tower and Tract Society (the names change so often that I am not sure what the latest is!) maintain that the wicked shall be absolutely destroyed and put out of existence at death. In other words, the moment you die, you cease to exist. Stress is laid upon passages dealing with destruction and consuming fire: "The text most strongly urged as teaching the annihilation theory if rightly interpreted will be seen to refer to the removal of the earth and not to future retribution" (Evans).

For example, those who teach annihilation quote as a supporting text Psalm 37:20: "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." This Psalm was written for the encouragement of Israel and against her enemies and their power on the earth. This earthly power shall be utterly destroyed and shall be of no more account than the smoke of a burnt sacrifice. The great truth taught in this verse is that the earth is the habitation of the saint and that the wicked shall have no part in it. Yet our friends who advocate annihilation blindly take texts out of their context and build entire philosophies and doctrines around them. Many young people untaught in the Word are led astray by these zealous but blind missionaries of heresy.

C. *Future Probation*

In my early teens I listened frequently to sermons on this subject. Once I heard a prominent preacher say that after several thousands of years of suffering the wicked would have a second opportunity for salvation. This sounded good to me. I could live as I liked here and if I rejected salvation I would still have another chance! But as I study the Word of God carefully I do not find one verse of Scripture that even hints or indicates that there will be a second chance after death. God's Word strongly declares, "Now is the accepted time; behold, now is the day of salvation." The Bible indicates that the moment your heart stops ticking and your last breath has gone, your last opportunity of salvation has gone also.

II. The Certainty of Punishment

A. *The Bible says so.*

"I am tormented in this flame" (Luke 16:24). "Whosoever shall say, Thou fool, shall be in danger of hell fire" (Matt. 5:22).

"The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth" (Matt. 13:41-42).

"So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth" (Matt. 13:49-50).

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:41).

"And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go to hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched" (Mark 9:43-44).

"But he will burn up the chaff with unquenchable fire" (Matt. 3:12).

"In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (II Thess. 1:8).

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night" (Rev. 14:10-11).

"And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:14-15).

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8).

There are scores of additional Scripture verses we could quote, but there is one in particular that I want you to notice.

A young man said to me some time ago, "My religion is the Sermon on the Mount. I don't believe in Hell." In Matthew 5:29 and 30 we read that as Jesus was in the midst of His Sermon on the Mount He said, "And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut if off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body should be cast into hell."

Yes! the New Testament is full of teaching concerning Hell. Jesus, Paul, John and Peter spoke concerning it. If you accept any part of the Word of God, you must accept the fact that there is a place of punishment for those who reject God's plan of salvation.

B. *All peoples have believed in it.*

Throughout my college days I emphasized the subject of scientific anthropology. We studied the history, the culture, and physical characteristics and the religions of peoples the world over. We did not find one group of people who did not believe that somehow, somewhere, they would pay for their sins and errors against their God. Innate in the heart and mind of man is the belief that when he breaks the moral laws of the universe he must suffer. I make bold to say further that man believes innately that after death there will be some form of punishment for the wicked, wayward life he led in his sojourn here.

C. *Human experience teaches it.*

Some years ago while helping in a Brush Arbor meeting in South Georgia I was called upon to visit a sick man. One evening I talked to him about the importance of life and death. With a half sneer he rejected God's plan. At two o'clock in the morning his family heard a scream in his room. They rushed in and found him writhing in dreadful pain as his life was slipping away. Suddenly, with his face in a contortion of agony, he shouted with all his remaining strength, "Lost! Lost! Lost!"

It is said that Voltaire, the French atheist, said as he lay on his deathbed, "I am taking a fearful leap into the dark."

In England I was told of a man who rejected Christ throughout the fifty-two years of his life. Hardened and obstinate, he continued in his rejection until one day he was stricken with a heart attack. Before losing consciousness, he cried, "I can feel the flames of hell-fire."

These are not deathbed scenes which we can ignore and shun because they are repulsive to our thinking. These are actual experiences that take place every day when men die outside of God. They play their part in life and go on their way without giving thought to spiritual matters, but when they come to die they are terrified.

Several years ago I came to know one of the finest young couples I have ever met. Deeply consecrated and wishing to fulfill God's plan for their lives, they had set the sails of their lives toward South America. The trackless, malaria-infested jungles of the Upper Amazon held no horror for them. Both of them beamed with the radiance of an inward joy which a person outside of Christ cannot know, understand or explain.

Suddenly this young woman was stricken with a dreadful disease. The doctor announced that she couldn't last an hour. Several friends were in the room. Her young husband was tremblingly holding her hand. Suddenly she sat up in bed. Her face glowed like the noonday sun; her sky-blue eyes sparkled like diamonds. She exclaimed in a loud voice, "Walter! Walter! He is wonderful, He is wonderful—more wonderful than I ever dreamed." And she was gone.

I shall never forget when the old grocer in my home town passed away. He gripped his wife's hand and said, "Listen to the music. It sounds like a thousand choirs. It is the angelic chorus welcoming me home." Then he went to be present with Christ.

Near his eighty-third birthday, Dr. Harris Gregg, one of the greatest and most beloved Bible expositors America has ever known, summoned his family. He had been ill with pneumonia. He read the Bible, then, propped up in bed, began to pray. Suddenly, with the glory of salvation on his face he said, "Father, I commend my spirit to Thee." Then he was gone. "To be absent from the body" is "to be present with the Lord."

These experiences teach us that there is something beyond the grave, that those who live godly lives in Christ Jesus are going to a different place than those who live their own lives in their own way and leave God completely out.

III. What is the Nature of Hell?

There are several words used in the Bible which are translated in the Authorized Version as "hell." The Hebrew word *sheol* is used thirty-one times in the Old Testament and means the "unseen state." Often the words "sorrow," "pains" and "destruction" are used in connection with the term.

In the New Testament we find three Greek words translated "hell." The first is *hades,* used ten times. Its meaning is virtually the same as *sheol,* the "unseen world." Judgment and suffering are usually connected with it, for example, in Luke 16:23, where the rich man is described as being in great torments in hades. The word *tartarus* is used only once, in II Peter 2:4, where Peter says the

(Continued on page 4)

Sword Thrusts

(Continued from page 1)

persuaded that the Bughouse Square audience deserved to hear him speak. Accordingly he went to the park, mounted the soap box and gave the old shop-worn arguments as to why there is no God and ended his lecture *a la* Ingersoll by holding his watch in his hand and daring God to kill him. Nothing happened; so he stepped down he said, "Unless you can give a valid reason for my still being alive, you can never again believe there is a God."

A young Moody student immediately mounted the box, faced the crowd, and said:

"Friends, just a few minutes ago as I was walking down Clark Street to come here, a little boy came out of an alley and stepped in front of me. I had never seen him before but he doubled up his fists, looked up into my face and with hatred in his eyes and anger in his voice he yelled,

" 'If you wanna fight just start something'. I ain't scared of you, ya big coward! Ya dirty bully! G'wan an' hit me—I dare ya to!'

"Then that little boy." the student went on, "began to swear and call me vile names as he continued daring me to hit him. Of course I could have slapped him head-over-heels with one hand but nothing was further from my mind. He was dressed in rags and was dirty from head to foot. He needed a haircut, looked like he might be hungry and was certainly miserable. As I saw the hatred and bitterness in his face and heard the vile words pouring from his lips, I pitied him with all my heart. I longed to help him, to bathe him, dress him, feed him and help him find a home, but when I spoke kindly to him he cursed and reviled me all the more. Sadly I stepped around him and came on down the street.

"Imagine my amazement when I found the same scene being enacted here! Back there a dirty little boy stepped up on the sidewalk and dared me to strike him. Here a dirty little man stepped up on a soap box and dared God to kill him! I did not strike the boy because I pitied him and longed to help him, clean him up, dress him and give him a home. God did not kill this man because He loves him and longs to save him, cleanse him from his sins, clothe him in a robe of righteousness, feed him the Bread of Life and give him a home in Heaven."

A red-faced atheist hurriedly left as the boy calmly continued to preach the gospel. I do not know his text but perhaps it was II Peter 3:9,

"The Lord is not slack concerning his promise, as some men count slackness; but is *longsuffering* to us-ward, not willing that any should perish, but that all should come to repentance."

(I heard an eye-witness tell this story in Chapel when I was a student at M.B.I.)

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DESTITUTE REFUGEE FAMILIES MADE UNSPEAKABLY HAPPY

Rev. Jacob Peltz

It is a joy to share with our Christian friends some of the encouraging messages of gratitude we receive from Europe and Palestine for our food parcels and other forms of relief. Here is a moving letter from a destitute Hebrew Christian family in Germany:

"You have again brought us great joy with your wonderful CARE food package. May God reward you for this benevolence. The package contained such rich provisions, the precious coffee and chocolate which we will keep for special feast days; the box of ham with every mouthful we will remember the kind donor. The rice is a delicacy for us, and the marmalade and milk we attacked immediately. All these and the others are well chosen foods, and I write immediately to say how unspeakably happy you have made me and my family. As refugees, we have lost everything, and our health was undermined during the years of hard labor and privation in the concentration camps. You can therefore imagine how we and others like us rejoice that there are such benefactors in America to help us. We are so sorry we cannot repay you. We can only pray that our Lord shall reward you."

Beloved readers and Christian friends, you too can be made unspeakably happy by helping us to relieve the distress of the hungry, the homeless, the widows, and the orphan children in Europe and Palestine. Please send us your sacrificial gift at this time of great need.

$ 5.00 will pay for a nutritious food parcel.
$10.00 will pay for a big CARE food parcel.
$10.00 will support an orphan child for a month.

A folder of "News Letters from Hebrew Christians in Europe" sent on request.

Address gifts and communications to:

The International Hebrew Christian Alliance

Rev. Jacob Peltz, Ph.B., B.D., Secretary

Dept. L

U.S.A.
4919 N. Albany Ave.
Chicago 25, Illinois

Canada
91 Bellevue Ave.
Toronto, Ontario

Billy Graham on Hell

(Continued from page 3)

disobedient angels were cast out to tartarus. The idea expressed here indicates a place of judgment, such as a prison. Finally, the word *gehenna* is used eleven times, ten times by Christ, and once by James. The term means "The Valley of Hinnom," which was a place outside the city of Jerusalem where rubbish and debris were burned continually. One could see the smoke rising at any hour of the day. Thus Jesus used what is common knowledge among the people to illustrate a great spiritual truth. Notice that the thought of burning is often associated with Hell.

Wherever I go, on both sides of the Atlantic, hundreds of young people have asked, "Does the Bible teach that there is a real fire in Hell?" Today in evangelical circles two primary views are held concerning this: The first maintains that the Bible uses symbolic language when it speaks of fire in Hell. Those that hold this view use such Scripture passages as James 3:5-6: "Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell."

They say, "Surely James doesn't mean that every time one's tongue slanders another person a literal flame is kindled in one's mouth." They say that the fire to which the apostle refers is, of course, far worse than simple combustion. It is the fire which destroys men's character, for example, malice, hatred, jealousy, strife.

Using the story of the rich man and Lazarus, those that hold to this view show that the rich man was tormented in flame while he was a disembodied spirit. "How can this be?" they ask. The flame again is a symbol.

There are others who believe equally strongly that there is literal fire in Hell. They say that in the Old Testament, God many times uses fire as a means of punishment for sin. They say that fire is a proper symbol of the wrath of God and is so used throughout the Bible. In Genesis 19:24 we read that God rained fire and brimstone upon Sodom and Gomorrah.

Nadab and Abihu, the sons of Aaron, were destroyed by fire because of their sin.

In Numbers 11:1-2 we read of God's punishment by fire of the rebels of the entire nation of Israel.

We read in the seventh chapter of Joshua that Achan was stoned and then burned by fire as a punishment for sin. Second Kings 1:10-12 tells us that Elijah asked God to let fire come down from Heaven and consume a group of soldiers, and there came down fire from heaven and consumed them.

Revelation tells us that fire is frequently used as a means of punishment.

Throughout the Old Testament the burnt offerings and the animal sacrifices pictured by fire the wrath of God upon sin. Two things stand out in our minds as we read God's Word as it speaks of these sacrifices: the blood and the fire. Those that hold to this view refer to the scores of Scripture passages which use the word "fire" in connection with the punishment for sin and Hell.

Whether there is really literal fire in Hell or not, all these are descriptions of God's hatred for sin and they portray a Bible truth.

Certainly Hell is not less real, but more so. Hell will be a place where the flames of lust and passion and hatred will burn throughout eternity. It will be a place where the darkness of man's sin will be unrelieved by the brightness of His presence.

If there is no fire in Hell, then God is using symbolical language to indicate something far worse. Certainly no words in any language of the world can describe the awfulness and the horribleness of spending age after age without God, without hope, without light, where the fire is never quenched and the worm dieth not.

Let's consider the Bible's description of Hell. Let's find out how God's Holy Word describes this awful place:

(Continued on page 5)

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WHY...

BOB JONES UNIVERSITY WAS FOUNDED

WHY...

IT HAS MADE SO MANY WORLD-WIDE CONTACTS IN SO SHORT A TIME

WHY...

IT DOES NOT HOLD MEMBERSHIP IN A REGIONAL EDUCATIONAL ASSOCIATION

By Dr. Bob Jones, Founder Bob Jones University

I am often asked why I, an evangelist founded an educational institution and what is my explanation of the unparalleled growth of this institution and how it has been able in so short a time to make so many worldwide contacts. I am also sometimes asked why the institution does not hold organic membership in a regional educational association. In order to avoid unnecessary correspondence and verbal explanation, I have decided to print the answers to these inquiries and have the information available who desire it.

Those on the inside of the organization of Bob Jones University know that there is no possible human explanation for what has been accomplished. Young people probably travel a greater average distance to attend the university than they do to attend any other school in the world. The university has enrolled students from all the states and twenty-five foreign countries.

We matriculated last year approximately three thousand students, and almost one thousand of these were young men preparing for the ministry. These young men represented thirty-five different Protestant denominations. There were six hundred young men and young women preparing for the foreign mission field. Since the university is no more a preachers' school or missionary school than it is a teachers' school, a business school, a music school, a speech school, or some other kind of school, this large enrollment of ministerial and missionary students is naturally the result of the great spiritual emphasis of the institution.

I am sixty-five years old, and I began to preach at the age of fifteen. I have never been in favor of the organic union of the Protestant religious denominations, but I have learned from experience that spiritually minded orthodox Christians can work together without any compromise if the first emphasis is put upon the commonly accepted fundamental essentials of our Christian faith rather than upon some doctrinal interpretation that divides evangelicals. I have seen cultured, formal, conservative theologians and religious conservatives who were inclined to be rather emotional work together in evangelistic campaigns, and I have noted that they react on each other in a most helpful way.

I have found that there is an idea abroad among certain religious liberals that if a person believes in what is usually called the "old-time religion," he must, so to speak, have a greasy nose, dirty fingernails, baggy pants, and he musn't shine his shoes or comb his hair. I'd like such religious liberals to know that I have met literally thousands of young people in the conservative religious groups who are greatly interested in the best possible cultural training, but they desire such training in an educational institution where they can build their Christian faith. I have also met hundreds of young people from conservative Christian homes who went off to a certain type of educational institution seeking culture and who later came back to their parents having lost their faith and sometimes their morals.

While carrying on my evangelistic work I have, of course, come in contact with a number of good orthodox denominational schools as well as a number of good orthodox independent religious schools. These institutions were, of course, doing a good work in their special fields of Christian service. The orthodox denominational schools, however, were founded not just to emphasize the fundamental doctrines which are generally accepted by all evangelicals but also to teach and emphasize special doctrinal interpretations held by the denominations which these schools represent. Naturally, young people from evangelical groups who do not accept such special denominational interpretations are not inclined to attend these denominational schools. If a denominational school does emphasize the special doctrines of the denomination which it represents, it, of course, is not true to the denomination which founded it and supports it financially. The more a denominational school emphasizes its special denominational doctrinal positions, the less appeal it has to evangelical young people who do not accept such doctrinal interpretations. There are denominational schools that are no longer denominational except in name. Such educational institutions are either interdenominational in spirit or very liberal religiously. Most of the independent orthodox schools were, of course, founded to give emphasis to the generally accepted fundamental doctrines of the Christian faith, but in addition, these schools either in their beginning emphasized some special doctrinal interpretation or later developed a doctrinal emphasis or an educational slant which limits their appeal to certain groups of evangelical young people.

So after prayerfully considering the matter, I felt deep down in my heart that the Lord, wanted me to found a school that would meet a growing need by appealing to an unusually fine type of evangelical young people all over the world, regardless of their denominational affiliation. I knew that such a school must be uncompromisingly orthodox and definitely and *spiritually* evangelistic. It must teach its students that regardless of whether they are preachers, missionaries, teachers, lawyers, physicians, businessmen, businesswomen, housewives, farmers, or whatever they are, that their main business in life is to witness for and win people to the Lord Jesus Christ. Such an educational institution would have to have administrative officers who not only are in sympathy with the doctrinal position and evangelistic emphasis of the school but who also especially trained to fit into the program. The training of such an administrative staff has been our most difficult task, but God has helped us accomplish it.

I knew that the educational institution I was going to found and build had to have the very highest cultural and academic standards. Such standards were essential to the purposes we had in view—that is, training Christian young people to go out into the world as good show-window material for the Lord Jesus Christ.

As a young man I had attended a good old-time denominational Southern college. I took Greek, Latin, mathematics, and the other subjects that were then usually offered by such institutions. However, in my evangelistic work I naturally had not kept in close touch with the development of modern educational academic standardization, but I had this advantage: I *knew* I didn't know how to standardize a school academically. So I called into conference two or three of the most progressive and up-to-date educational authorities I knew, and I asked them to standardize our school academically according to the purposes we had in mind. I said, "I want these academic standards to be accurate enough to pass 'muster' in any institution anywhere in America." I told these scholars that we were going to give music and speech without additional cost above academic tuition. These educators standardized our academic work so satisfactorily that Bob Jones College was accredited by our state university in just a few weeks after it opened. We have always insisted that an educational institution with the right kind of spiritual standards will maintain the highest possible academic standards.

After Bob Jones College, now Bob Jones University, had been in operation for a while, we brought from time to time educational experts into the school to observe our work and to get their reaction to the spirit and emphasis of the institution. After talking with these experts and making our own observations, we knew that we had something—yes, something that has an appeal to the best type of young people from the best families in all sections of America, as well as from other lands. Young people can get good music and speech training without additional cost above academic tuition in this institution where at all times an effort is made to give the Lord Jesus Christ the pre-eminent place. Last school year we had almost a thousand students who took Greek and a number who took Hebrew, Latin, German, Spanish, Italian, Swedish, Russian, Chinese, and Japanese. Most of the modern languages are taught by people who speak the native tongue.

The religion in our school is a natural sort of thing. We teach our students that life is not divided between the secular and the sacred but that all legitimate things are sacred to a Christian. We tell them that learning a lesson or doing the routine work of school life is just as sacred as singing in a choir or preaching a sermon. There never has been an educational institution that had a more practical approach to the everyday problems of life than has Bob Jones University.

After the university was well established, we checked very carefully all the standards of the Southern Association of Colleges and Secondary Schools to see whether it would be possible for our institution to hold organic membership in this Association without sacrificing any of our administrative policies which set us apart for the special task to which we feel God has called us. After careful consideration and much thought and after advising with our scholarly, educational friends who had helped us in setting up our standards in the beginning, we were co
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The following is the second paragraph of the charter of Bob Jones University. All executives and members of the faculty sign once a year a creed covering the doctrinal statements in this paragraph.

"The general nature and object of the corporation shall be to conduct an institution of learning for the general education of youth in the essentials of culture and in the arts and sciences, giving special emphasis to the Christian religion and the ethics revealed in the Holy Scriptures; combatting all atheistic, agonstic, pagan, and so-called scientific adulterations of the Gospel, unqualifiedly affirming and teaching the inspiration of the Bible (both Old and New Testament); the creation of man by the direct act of God; the incarnation and virgin birth of our Lord and Savior, Jesus Christ; His identification as the Son of God; His vicarious atonement for the sins of mankind by the shedding of His blood on the cross; the resurrection of His body from the tomb; His power to save men from sin; the new birth through the regeneration by the Holy Spirit; and the gift of eternal life by the grace of God. This charter shall never be amended, modified, altered, or changed as to the provisions hereinbefore set forth."

LES
Greeting

Billy Graham on Hell

(Continued from page 4)

1. Rev. 20:15—The lake of fire
2. Ps. 11:6—A horrible tempest
3. Ps. 18:5—A place of sorrows
4. Matt. 13:42—A place of wailing
5. Matt. 8:12—A place of weeping
6. Matt. 13.41-42—A furnace of fire
7. Luke 16:23—A place of torment
8. Rev. 20:11-12—A place of filthiness
9. Rev. 16:11—A place of cursing
10. Matt. 8:12—A place of outer darkness
11. Rev. 14:11—A place of unrest
12. Luke 16:27—A place where people pray
13. Luke 16:24—A place where people scream for mercy

(Continued on page 6)

HEAR RADIO PROGRAM

by George E. Bolen, Lexington, Tenn. On Radio Station XERF 1570 on Dial, every Sunday night 6:45 Central Standard Time. On XERB 1090 on Dial, every Sunday night 8:30 C. S. Time.

FOREIGN STUDENTS AT BOB JONES UNIVERSITY

Pictured above are students who have come from foreign lands to attend Bob Jones University: 22 from Canada; 5 each from China and Hawaii; 4 each from Cuba and Palestine; 2 each from the Canal Zone, Nova Scotia and Trans-Jordan; 1 each from Argentina, Cyprus (British), Egypt (Polish), Ethiopia (British). Finland, France, French Indo-China (American), Guatemala, India (American), Italy, Jamaica (British), Japan, Northern Ireland (Canadian), Philippines (Chinese), Russia (Canadian), Scotland (British), South Africa (British), Tahiti (French), and Trinidad (British).

These students bring to Bob Jones University a cosmopolitan atmosphere and a personal contact with all corners of the world. They receive an education which is not only intellectual and cultural, but practical in Christian living. And along with the other approximately 3,000 students from nearly every state in the Union, they go forth with a vision and the answer for the world's need of Christ.

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lent to $3,857.50. The Southern Association says that an assistant professor should receive a minimum salary of $2,300 for nine months. If we ranked our teachers, assistant professors in Bob Jones University last year received a *minimum* average salary equivalent to $3,340.93. According to the Southern Association, instructors should receive a minimum of $1,800 for nine months. If we ranked our teachers, instructors in Bob Jones University last year received an average *minimum* salary equivalent of $2,704,25.

If a financial depression should come—and such a depression probably will come sometime—no loyal and capable teacher in Bob Jones University would lose his position. If our income should not be up to standard during a depression, we would take whatever income the institution might have and divide it among the faculty. Every teacher employed to teach in Bob Jones University is hired for life if he proves himself efficient, loyal, dependable, and true in heart to the orthodox and evangelistic position held by the university. We have created an emergency reserve fund to which we are adding year by year to take care of the future needs of our faculty as far as it is humanly possible for an institution to do this.

I am confident that the Southern Association would not keep Bob Jones University out of the Association because of the way we employ teachers, because this is a matter of religious conviction with us. The Southern Association has made certain definite concessions to the Catholic schools because of the religious position of the Catholic Church. A committee headed by Dr. Doak Campbell came from Nashville to Bob Jones College in Cleveland Tennessee, to inspect our teacher training to see whether we were in line with the requirements of the Tennessee State Board of Education. After the committee checked all details, one member said, "You are all right. Your work is fine. You, however, do not standardize salaries as we do in the other schools giving teacher training." Dr. Campbell said in substance, "We should not be interested in how Dr. Jones standardizes teachers' salaries, as I understand that he has religious convictions about this matter. Even the Southern Association makes concession to the Catholic schools because of the religious convictions of the Catholic Church. The Department of Education of the State of Tennessee certainly would not discriminate against Bob Jones College as long as it is academically meeting the Tennessee teacher training requirements."

So if our method of employing teachers were the only problem, we probably would face no difficulty about our administrative policies. But there are a number of administrative adjustments which we might have to make in order to get into the association. Even if we did not have to make any administrative adjustments to get in, there would be after we got into the association a constant temptation to make administrative adjustments which would take out of this Christian institution the spirit that has made the school what it is. We dare not take any such chances. God has been too good to Bob Jones University.

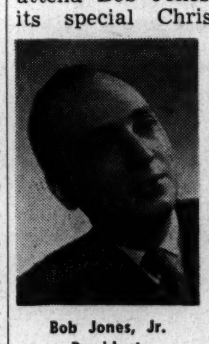
Under Standard 16 of the Southern Association handbook, we read these words: "If adequate information were obtainable in regard to the attitudes and achievements of those who have attended an institution, it would serve as a sufficient single standard for accrediting."

I like that. That has the American ring. It simply says that if you can show that you have delivered the goods, you had the goods to deliver. Bob Jones University would be glad to join any educational association on the basis of the academic and other results which it has accomplished and is accomplishing with the understanding that the membership of the institution will cease if at any time it does not continue to produce the academic and other results which it has produced and is producing. It is our opinion that under our system of government the only way any educational institution should be judged or accredited is by the results the institution produces. I hope some day that Standard 16 of the Southern Association of Colleges and Secondary Schools will be accepted by all educational associations as the only basis required for membership in these associations. Since we have a method of keeping up with our students and graduates, we cannot see why all educational institutions should not be able to keep in contact with their former students and graduates.

Bob Jones, Sr.
Founder

We can show that we have delivered the goods. We keep in touch with our alumni and former students. **Graduates and** former students of Bob Jones University have about thirty university banquets in all sections of America every summer. These banquets are held in central cities. It is, therefore, possible for practically all the Bob Jones University graduates and former students as well as those who are enrolled in the university to be present at one of the banquets.

More than thirty-four per cent of our graduates have been accepted by graduate schools in all sections of America, in Canada, and in the British Isles, and with only two exceptions, they have all made unusually good records in these graduate schools. Because of our special spiritual and cultural emphasis, a number of young people make financial sacrifices and travel many miles to attend Bob Jones University because they want its special Christian philosophy and cultural approach to life's problems. Some of these students find it financially impossible to finish their work in the university. Some of them, of course, are interested in some major which our institution may not offer. Such students transfer to undergraduate schools near their home and finish their college work. We have kept up with most of these undergraduate students, and they have done good work in the undergraduate schools to which they have transferred.



Bob Jones, Jr.
President

A few years ago when the depression was on and the highways of America were crowded with college and university graduates out of work, we made several surveys and found that all Bob Jones University graduates had good positions and were doing well.

I know the American people. I am personally acquainted with many of the presidents and the deans of American universities and colleges. In America as long as an institution delivers the goods, the fair-minded executives of our American educational institutions will continue to do what they have done in the past, and that is to accept Bob Jones University graduates to their graduate schools and the undergraduate credits when they are transferred to be applied to similar courses. *We wish to assure the presidents and deans of universities and colleges everywhere that any young person who makes a satisfactory academic record in Bob Jones University can make a satisfactory academic record in any educational institution.* In recent years all Bob Jones University graduating seniors have taken the Graduate Record Examination, and we do not recommend any of our graduates to graduate schools unless they make a satisfactory score on this Examination. A few graduate schools, however, have accepted some of our graduates whom we did not *officially* recommend, and even these graduates have made good records.

Bob Jones University was formerly located as Bob Jones College in Cleveland, Tennessee. We met all the academic requirements for teacher training in the state of Tennessee. We are now located in South Carolina. We are meeting all the academic requirements of teacher training in this state and will continue to do so. *But under no circumstances will Bob Jones University sacrifice any administrative policy which it considers necessary to the success and achievement of the purpose for which this Christian educational institution was founded.* The administrative policies of the institution are based upon what we sincerely believe is a spiritual and Christian approach to all the problems including the academic problems, of Bob Jones University.

We quote below a letter from the registrar of the University of Tennessee and also a letter from the president of our South Carolina state university:

August 25, 1947

Mr. Ralph Cutler Needham
Registrar
University of South Carolina
Columbia, South Carolina

Dear Mr. Needham:

Bob Jones University, which was formerly Bob Jones College and located at Cleveland, Tennessee, is now located at Greenville, South Carolina. It was my privilege to visit the Bob Jones College while at Cleveland, Tennessee. The Bob Jones College was unique in some respects, putting a great deal of emphasis on the fine arts and on religious education. The emphasis of the school was primarily in these two fields and in the general field of Liberal Arts.

The University of Tennessee admitted to its Graduate School the graduates of Bob Jones College provided their undergraduate work at Bob Jones College was in line with undergraduate requirements of the University of Tennessee. Several graduates from Bob Jones College entered our Graduate School and have made good records here. Several of their undergraduates also transferred to the University of Tennessee and we found them to be good students.

I am pleased to send you this statement about our relationship with Bob Jones College while located at Cleveland Tennessee.

Very sincerely yours,
/s/ R. F. THOMASON
Registrar

March 21, 1949

Dr. Bob Jones, Founder
Bob Jones University
Greenville, S. C.

Dear Dr. Jones:

I am glad to inform you that the following policy has been adopted for students transferring from Bob Jones University to the University of South Carolina.

"Any undergraduate student transferring from Bob Jones University to the University of South Carolina will have his credits accepted at face value if they are in line with similar courses offered by the University of South Carolina."

Sincerely,
/s/ NORMAN M. SMITH
President

We should like to ask our praying friends to pray daily for Bob Jones University. We are in this educational business for the good we can do and for no other reason. The assets of the university, including plant and equipment, are (as of this date in August, 1949) worth nearly seven million dollars. My son, who is president, and I could have owned all these assets, but this institution does not belong to us any more than it belongs to anyone else. *The institution is a corporation not for profit.* On the altar of this unselfish service we have not only sacrificed practically all our worldly possessions but we have also given and are giving almost our very lives to build this institution as a base of Christian testimony in this modern, chaotic age when an uncompromising Christian testimony is so greatly needed.

(Advertisement)

Billy Graham on Hell

(Continued from page 5)

14. Matt. 25:46—A place of everlasting punishment
15. Matt. 25:41—A place prepared for the Devil and his angels
16. Luke 16:24—A place where one begs for a drop of water
17. Isa. 33:11—A place where one's breath is a living flame
18. Luke 16:24—A place where one is tormented with fire
19. Rev. 21:8—A place where one is tormented with brimstone
20. Luke 16:25—A place of memory

We need not add to or take away from this description.

Among those Christians to whom Hell means little, Calvary means less. There is less emphasis on redemption by the blood of Christ. There is less teaching about sin, and very little warning of judgment.

General Booth once said, "If I could take every candidate for the Salvation Army and let him see Hell for five minutes, that would be all the schooling he would need." On the other hand, there have been scores who have left the Word and followed their vain and wild imaginations. *The Word is enough.*

IV. Who Is Going There?

Inquiring young people have asked me in a score of inquiry rooms, "How can a God of love send anyone to Hell?" This is an honest question that arises often in the minds of thinking youth. My answer to this question is that God will never send anyone to Hell. If you go to Hell, it will be because of your own deliberate choice. Hell was never prepared for man but for the Devil and his angels (Matt. 25:41). If you choose to follow Satan, you will follow him to his ultimate destiny, but you will do it in spite of all that God has done to stop you. He sent His prophets. He gave you His Word. He has given you a faithful pastor and the prayers of a godly mother. He sent His only Son. The Holy Spirit is constantly warning you. What more can a God of love do? You are a free moral agent! God did not create you as a machine to be compelled to love Him! You can choose either to obey or to disobey Him. You have the power of free choice. Never forget that God is a God of love. Only those who reject or neglect Christ will be in Hell. No man will go to Hell because he lived an immoral life. Men go to Hell because they reject God's plan of salvation in Christ. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

The only way to salvation is acceptance of Christ as Saviour. The only way to Hell is rejection of Christ. In no other is there salvation, for "neither is there any other name under heaven that is given among men whereby we must be saved" (Acts 4:12, R.V.).

Just as Heaven is prepared for those that accept Him, so Hell is prepared for those that reject Him.

Get the picture! Two worlds are swinging in space throughout eternity. One is the world of the saved—paradise; salvation; glory; splendor; brilliant and dazzling beyond human comprehension for description; a place of joy and laughter, with gates of pearl, walls of jasper, palaces of ivory, streets of transparent gold, a river of life. The dwellers—who? All those who have been washed in the blood of the Lamb, those who have accepted Christ as Saviour, whether they be Baptists, Methodists, Presbyterians or no church members at all, the redeemed of all ages who by faith accepted Christ!

The other world is the world of the damned. In that world through time without end, eternity, there will be weeping, wailing and gnashing of teeth. There is no love there because men by rejecting Christ have slain their own power ever again to feel His presence. Hell will be a place of tormenting memories.

My friend, you must make a choice. Life is but a vapor; it is but a weaver's shuttle; it is but a tale that is told; it will soon be over. What you do with Christ here and now decides where you shall spend eternity.

During the Middle Ages there was a court fool who could make the Lord of a manor laugh more than any other clown. One day his master called him in and said, "Fool, you are the greatest fool I ever met. Take this staff and keep it until you meet a greater fool than thyself. Then pass it on to that greater fool."

Years passed, and one day the fool heard that his master was sick. He went to see him. "What is the matter, master?" he asked. "I am going on a long journey," was the reply. "Where are you going," inquired the fool. "I don't know," was the faint sigh. "How long will you be gone?" questioned the fool.

"I shall never return."

Have you made any preparations for the journey?"

"No."

"You mean to tell me that you are taking a long journey from which you will never return, and you have made no preparations for the trip?"

"I guess that is it."

"O master, take this staff, for thou art a greater fool than myself."

Young man, young woman, father, mother—a heart attack, an atomic bomb, an automobile crash, a hotel fire, and perhaps you will start your long journey. Have you made preparation? Are you certain that you know where you are going? "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9).

(From the book, *Calling Youth to Christ,* published by Zondervan. Used by permission.)

Decide Today

You have read the blessed Scriptural and scholarly message by Dr. Billy Graham. If you are not a born-again Christian, if you do not know that your sins are forgiven, then surely God has spoken to you through this sermon. In Christ's name, the editor now joins Dr. Graham in pleading that you turn to Christ in your heart today, that you trust Him for mercy and forgiveness and flee from the danger of Hell. The Lord Jesus Christ died to save you. He plainly promised that one who would believe in Him, depend upon Him, risk Him for salvation, should have everlasting life. "He that believeth on the Son hath everlasting life (John 3:36). If you are an unsaved sinner, I beg you now to choose today. Will you here and now accept Christ as your Saviour, depending on Him to forgive you, or will you reject Him and go on to the Hell of eternal punishment? If you will decide for Christ, do so this moment in your heart. Then will you sign the following statement, copy it in a letter and mail it to me today? When you write to tell me that here and now you take Christ as your Saviour, I will send word to Dr. Graham so we may rejoice together and I will send you a personal letter of counsel and encouragement. Oh, in Jesus' name and for your own soul's sake, turn from your sin and take Christ as Saviour today! Will you do it this moment with all your heart and then sign the statement, copy and mail to me?

Evangelist John R. Rice, Editor
THE SWORD OF THE LORD
214 West Wesley Street
Wheaton, Illinois

Dear Brother Rice:

I have read Dr. Billy Graham's sermon on Hell. I realize that I am a poor lost sinner. But I believe that Christ died for me and is willing to save me, so here and now, this moment, I turn my heart from my sins, I trust Jesus Christ to forgive me and save my soul. With all my heart I surrender to Jesus and trust Him and will set out to serve Him the rest of my life, and claim Him as my Saviour.

Signed _____

Address _____

Address _____

Dr. Bob Jones Says:

Recently, at the close of a sermon which I preached in a northern city, a lady came forward and said, "Dr. Jones, a number of years ago when you had a revival in this town, my husband and I were saved. We have a daughter now that is finishing high school, and she is going to be a missionary, and we want to send her to your school next fall. We are willing to make any kind of sacrifice to have her get her training in Bob Jones University. We, however, have a limited income and do not see how we can possibly pay all of her expenses. If our daughter can get a $20-a-month work/loan scholarship on the basis of the terms outlined in the form which we have seen, we can get the rest of the money." I was glad to tell her that we would let her daughter have $20 a month so she could come to Bob Jones University next school year and start her training for the foreign mission field. All of you friends who have contributed toward the Student Loan Endowment Fund which we are raising will share in this girl's training and in her missionary work. By the way, I am very much impressed with the girl, too. You who have not contributed but who are going to invest in this student Loan Endowment Fund will also be investing your money in foreign missionary work. Remember that about six hundred of our students are training for the foreign mission field. You Christian people can invest your money in this Student loan Endowment Fund and the money you invest will in some way or other touch the uttermost parts of the earth because we are training missionaries for many lands. We are training evangelists and pastors. We are training Youth for Christ leaders, pastor's assistants, Christian secretaries, Christian school teachers. At least sixteen of the best-known evangelists in America received their evangelistic approach from the training they received in Bob Jones University.

We are appealing to our Christian friends to help us in the year 1950 and help us generously. You friends have been doing a little better since January 1. But some of you just keep putting off sending some money. Remember we are counting on you. Please do not put it off any longer. You friends who have helped in the past, be sure to remember to send another contribution this year. We have a long way to go to get the million dollars that we need for this Student Loan Endowment Fund. Thank you who have helped us and you who are going to help us more. You Christians who have not yet helped us, be sure to send in your contribution to our Student Loan Endowment Fund. Please let us hear from you as quickly as possible. God bless you.

BOB JONES, FOUNDER
BOB JONES UNIVERSITY
Greenville, S. C.

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Noteworthy News Notes

(Continued from page 2)

April 23, 1947, for Chicago, Illinois, reads:

BOOM IN DIVORCES HITTING THE SKIDS

Less Easy Money One of Reasons for Decline

Chicago, April 23—(UP)—The nation's postwar boom in divorces is on the decline.

The number of divorces reached record proportions last year, but during the first three months of 1947 the trend changed abruptly, a nationwide United Press survey showed.

Judges, lawyers, sociologists and other authorities attributed the drop in the divorce rate to three major factors:

MOST of the hasty, ill-advised wartime marriages already have been dissolved.

LESS easy money for both sexes has made for fewer divorces.

MANY women who were economically independent during the war have returned to housekeeping, thus cementing family relationships.

Courts Stricter

In many cities, the survey indicated, the downward trend was the direct result of stricter rulings by judges and renewed church crusades against divorce.

Mrs. M. V. Smith, prominent Memphis (Tenn.), divorce attorney, said last year's divorce boom was largely a case of "Loose money, loose morals."

There was even a downward trend at Reno, Nev., the nation's divorce mecca. During the first three months of this year there were 1,532 divorces, compared with 2,251 for the same period last year.

The survey showed by cities:

NEW YORK—Divorces for the first quarter of 1946 totaled 1,160; for 1947, 1,171.

CLEVELAND—For the first three months last year, 2,721; for the same period this year, 1,842.

DETROIT—Divorces granted in the first quarter of last year, 3,091; in the same period this year, 2,631.

SAN FRANCISCO—Divorces filed this year totaled 1,448, compared with 1,845 filed in the corresponding period last year.

"It is lawful for man to put away his wife for every cause (Matt. 19:3)? (Hollywood exchanges wives for every cause.) Jesus answered the Pharisees by saying, "... Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery." (Matt. 19:4-6, 9).

Do you believe in the type of homes Hollywood has? Do you believe in divorce, and wrecked lives and homes? Christians should not support the wicked Hollywood system of morals and marriage.

In a radio broadcast recently, J. Edgar Hoover, F.B.I. director, said, "If there is hope for the future of America, if there is to be peace and happiness in our homes, then we, as a nation, must return to God and to the practice of daily family prayer. We cannot have eternal peace without morality. We cannot build Christian homes without God, or have worthy parents who do not know and practice His teachings..."

Hollywood has forgotten God in enthroning sin and money. Mr. Hoover is right—"our nation must return to God"!

John said in God's Word, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever" (I John 2:15-17).

(For a complete picture of Hollywood movies and why it is a sin to go, read Dr. John R. Rice's book, *What Is Wrong With the Movies?*

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The Death of Christ

(Continued from page 1)

that ye have received, let him be accursed" (Gal. 1:8, 9).

The reason for this stern denunciation of false preachers will become apparent when it is seen that apart from the death of Christ for our sins, salvation is impossible. Most clearly and fully is it taught in the Sacred Scriptures that He endured the penalty of sin on the cross; and never until the sinner accepts this as true, trusting in Him as the only Saviour, does he pass out of death into life. "When we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man [or rather, the good man] some would even dare to die. But God commendeth his love toward us, [He places it in a striking point of view] in that, while we were yet sinners, Christ died for us (Rom. 5:6-8). If dying for a righteous man and "the good one," as Rotherham renders it, means, as it obviously does, dying in their place, in their room, in their stead, so as to keep them from dying, it is equally obvious that the death of Christ was in the place, in the room, in the stead of the ungodly and sinners, to keep those who believe on Him from eternal death.

It is further said, He "gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father" (Gal. 1:4). Professor Smeaton well remarks, "The expression means that He gave Himself on account of sin; that His death stood in the same relation to sin as death uniformly does,—that is, that death was in His case, too, the wages of sin. And the consequence is as follows: If the Lord died for our sins, they whom He represented do not require to die for their own sins. If, in the moral government of God, our sins were the cause of Christ's death, there can be no second exaction of the penal consequences from us personally." Of course, it was only as our substitute He could pay the wages of sin, declared to be "death" (Rom. 6:23), for it is everywhere affirmed of Him that He "knew no sin" (II Cor. 5:21), that He was "without sin" (Heb. 4:15), that He did no sin" (I Pet. 2:22), that "in him is no sin" (I John 3:5). But it is the testimony of God's Word from first to last, in type in prophecy, in psalm, in narrative, in plain doctrinal teaching, that the sinless One took our place and endured the punishment of sin in our stead, leaving the happy believer to sing—

Complete atonement Thou hast made,
And to the utmost farthing paid,
Whate'er Thy people owed;
How, then, can wrath on me take place,
Now standing in God's righteousness,
And sprinkled by the blood?

Since Thou hast my discharge procured,
And freely in my place endured
The whole of wrath divine,
Payment God will not twice demand,
First at my bleeding Surety's hand,
And then again at mine.

"Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, [apart from sin], unto salvation" (Heb. 9:28). "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (I Peter 2:24). "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God" (I Peter 3:18). If the mind and heart are subject to the authority of the Bible, but one conclusion can be drawn from such passages as these. It is that the suffering of Christ were vicarious, or borne as our substitute, and that His death was atoning or sacrificial in its character. Nor must the dignity of His person be forgotten in seeking to give to this great fact its proper value. "God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high" (Heb. 1:1-3).

We are not surprised, therefore, to find that when "holy men of God spake as they were moved by the Holy Ghost" (II Peter 1:21), they were constant witnesses of Him, "who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, [emptied himself], and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:6-8). These men uttered their messages in little groups, or at intervals through a period of about sixteen hundred years, but there is the most perfect agreement in their testimony concerning the coming, the character, and the work of a divine Deliverer as there is concerning the unity of the Godhead, although surrounded all the time by the polytheism of heathen nations, and nearly all the time by the base idolatry of their own countrymen.

From the day the seed of the women was mentioned in the Garden of Eden, redemption through His blood was announced with an unvarying uniformity, not less remarkable than it is conclusive of the superhuman origin of the Sacred Scriptures. It is seen in the first recorded act of worship, when the bloody offering of Abel was "a more excellent sacrifice" than the fragrant flowers and fruits of Cain, being presented "by faith," and "God testifying of his gifts," not of his person (Gen. 4:4, 5; Heb. 11:4). It is seen in the blood of the burnt-offerings that stained the altar after the deluge, and that stayed the curse from smiting the ground any more for man's sake (Gen. 8:21). It is seen in the ransom of the Israelites from Egyptian bondage through the sprinkled blood of a lamb without blemish, God saying to His people, "When I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt" (Exod. 12:13). He did not say, when I see the blood and something else, the blood and your feelings, the blood and your repentance, the blood and your sincere efforts, the blood and your good works; nor did He say, when you see the blood, but when I see the blood; for the blood alone in its perfect efficacy stood between them and destruction; and the timid mother and little child were as safe, sheltered behind the blood, as were Moses and Aaron. There was not a Jewish festival, nor the beginning of a month, nor a sabbath, nor a morning, nor an evening, nor a burnt-offering, nor a peace-offering, nor a sin-offering, nor a trespass-offering, that did not remind Jehovah's redeemed nation of the absolute necessity of blood as the only way of access into His presence, and of acceptance in His sight. Especially was this essential truth deeply impressed upon their attention on the great day of atonement. Blood was taken by the high priest into the most holy place, and sprinkled upon the mercy-seat eastward, and seven times before the mercy-seat, and then coming forth, he laid both his hands upon the head of the live goat, and confessed over him "all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat" (Lev. 16:21, 22), so that they were borne entirely away. This significant ceremony is followed in the next chapter by the central truth of revelation, "It is the blood that maketh an atonement for the soul" (Lev. 17:11). No wonder the Psalmist exclaimed, "How amiable are thy tabernacles, O Lord of hosts;" for the blood which everywhere met his eye showed that sin was put away.

It would be easy to multiply quotations from various books of the Old Testament, but this would be needless after reading the testimony of the evangelical prophet concerning the suffering Messiah. "He was wounded [margin, tormented] for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his strips [margin, bruise] we are healed. All we, like sheep, have gone astray, we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all . . . . For the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death, [margin, deaths]; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities;" or as the last verse may be a little more strictly rendered, "By the knowledge of Himself shall One that is righteous, my servant bring righteousness unto many: and their iniquities He shall bear" (Isa. 53:5-11).

His introduction to the expectant multitude by John the Baptist on the banks of the Jordan was in strict harmony with all that had been revealed about Him by the prophets: "Behold the Lamb of God, which taketh away [margin, beareth] the sin of the world" (John 1:29); not of the Jew only but also of the Gentile. It will be admitted by all that He knew the design of His mission, the purpose of His death, and we hear Him saying just before He went to the cross, "This is my blood of the new testament [or covenant] which is shed for many for the remission of sins" (Matt. 26:28). The opinions of men with regard to that singular death are of little consequence, when He Himself declares it was intended to secure the remission of sins through His blood.

So the Holy Ghost declares He purchased the church "with his own blood" (Acts 20:28); "whom God hath set forth to be a propitiation through faith in his blood" (Rom. 3:25); "being now justified by his blood, we shall be saved from wrath through him" (Rom. 5:9); "in whom we have redemption through his blood, the forgiveness of sins" (Eph. 1:7); "now in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ" (Eph. 2:13); "having made peace through the blood of his cross" (Col. 1:20); "neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption" (Heb. 9:12); "without shedding of blood is no remission" (Heb. 9:22); "having therefore, brethren, boldness to enter into the holiest by the blood of Jesus" (Heb. 10:19); "the blood of sprinkling that speaketh better things than that of Abel" (Heb. 12:24); "ye were not redeemed with corruptible things, as silver and gold, ... but with the precious blood of Christ, as of a lamb without blemish and without spot" (I Pet. 1:18, 19); "God is light, . . . and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:5-7); "this is he that came by water and blood, even Jesus Christ, not by water only, but by water and blood" (I John 5:6); "unto him that loved us, and wished us from our sins in his own blood" (Rev. 1:5).

Surely those who are in Heaven know how they got there, and through the opened door which John saw there floats down to us the echo of the song, "Thou wast slain, and hast redeemed us to God by the blood, out of every kindred, and tongue, and people, and nation" (Rev. 5:9). There is no voice in the Glory that does not join in that song, and although redemption by blood has been stigmatized with profane and impious jest as "the theology the shambles," it will be found that the rejected cross of Christ is the heaviest burden the lost soul shall carry in Hell forever. Of all who escape the cluthes of the Devil, never a more dangerous Devil than when transformed into an angel of light, it will be said, "They overcame him by the blood of the Lamb" (Rev. 12:11).

(From *From Death Unto Life* by James H. Brookes, published by Moody Press.)

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BILLY GRAHAM REVIVAL IN BOSTON

By Dr. Harold J. Ockenga, Pastor
Park Street Church, Boston,
President, Fuller Theological Seminary, Los Angeles

BOSTON, MASS.—Revival fires swept Boston and all of New England in a unprecedented 18-day evangelistic campaign conducted by Dr. Billy Graham of Minneapolis and his co-workers when more than 3,000 people accepted Christ as Saviour during the series.

"Revival fires are blazing," declared Dr. Harold John Ockenga, pastor of famed Park Street Church, sponsor of the meetings. "I feel that America's long-prayed-for revival is breaking," echoed Dr. Graham, 31-year old president of Northwestern Schools and vice president of Youth For Christ International.

Climaxing the tremendous outpouring of the Holy Spirit was a humanly-amazing closing meeting on Monday, January 16, when 16,000 people jampacked Boston Garden, with an additional 10,000 turned away. When Dr. Graham gave the invitation, 1,500 people (newspapers said 2,500) walked to the front to accept Christ as personal Saviour—just as many as were converted in the previous 17 days. Delegations came from six New England states for the mammoth meeting.

The revival has not stopped. Because no suitable auditorium could be found, the series concluded on January 16 when the 16,000 attendance boosted the total attendance to 105,000. Dr. Graham and his co-workers, Cliff Barrows, Grady Wilson, Beverly Shea and Carlton Booth, will return to Boston and 12 New England cities in late March and April, climaxing with four nights in the Boston Garden on April 19-22.

The campaign was unique in so many ways that it could be described as nothing else but the moving of God. Before it was over, Park Street Church and its planned 8-day series found itself the center of a New England revival, with more than 75 Boston area churches co-operating actively in the rallies. Starting on what is perhaps the worst evangelistic night of any year, New Year's Eve, the meetings were moved to four different auditoriums to accommodate crowds. They started in Mechanics Hall on New Year's Eve, when 6,000 people packed the building. On 12 hours' notice, another 6,000 were out the next Sunday afternoon. Mechanics Hall, the Park Street Church and the Boston Opera House were used in the following days, winding up with the mammoth service in the Boston Garden.

Boston newspapers in this town which is 74 per cent Catholic and 15 per cent Unitarian gave the campaign front page position every day of the 18 days. Pictures up into the hundreds as well as daily cartoons by Boston's leading cartoonists dotted the pages. The Boston Post ran a three-installment story on Graham's life.

In two weeks in Boston, there were as many converts as in the entire eight weeks of the cam-

(Continued on page 8)

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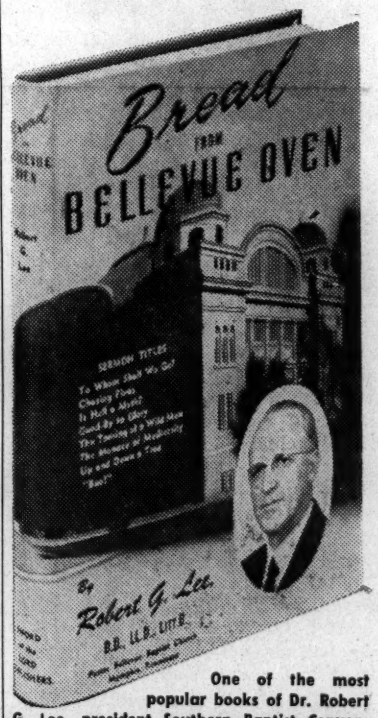

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Billy Graham Revival in Boston

(Continued from page 7)

paign held by Billy Graham in Los Angeles in the fall of 1949. Equally significant is the fact that revival fires now have been felt on both coasts, 3,000 miles apart.

Conversion experiences were thrilling. One night at the altar a mother and her son met, each coming down a different aisle to accept Christ. A number of millionaries were converted. People came from all walks of life. They stopped members of the team on the streets of Boston and thanked them for bringing them to Christ.

Boston and its suburbs have not been shaken for God in this generation such as occurred December 31-January 16. The crowd in Boston Garden was the largest ever converged on Boston Garden —political, sports or otherwise. Twenty-five hundred people stood for three hours in the waiting room below, hearing the program by loud speaker. Dr. Graham was forced to preach to overflow crowds at both the Opera House and Mechanics Hall, standing bareheaded in the chilly weather to preach and give an invitation, About 100 accepted Christ in those meetings.

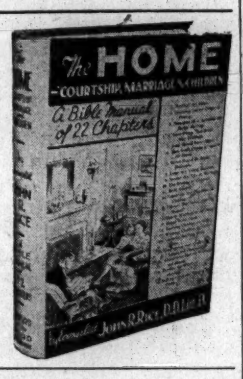
Intellectual leaders at some of the schools in the area were won to Christ. Students came to scoff and instead found Christ. The student council at Boston University gave the campaign unanimous endorsement.

"This is no man-directed thing," Dr. Graham told the great throng in the Garden. "This is a movement of God. The prayers of God's people for revival are being answered."

Dr. Graham was privileged to offer the opening prayer at a session of the Massachusetts State Legislature at the invitation of minority leader Charles Gibbons of Stoneham, Mass. A number of the legislators attended the meetings.

"The campaign did not end on January 16," Dr. Ockenga announced. "It will be resumed the last week in March. In the meantime, more than 10,000 prayer meetings will be instigated for a tremendous spiritual awakening in New England."

"I got married last Oct. 22 and have had my nose in your book, THE HOME, constantly since then," writes a newlywedded husband.



Husbands, wives, young people, and old, ministers, those of all faiths—*all* are reading the extremely popular manual on the Christian home, written by Dr. John R. Rice. The testimonies continue to pour in as to the help the young and the old are finding in this serious Bible study of twenty-two chapters,

THE HOME: Courtship, Marriage and Children

A pastor of a Brethren church in Indiana tells of blessing he received from the book on *The Home,* written by Dr. Rice. He tells of purchasing the book two years ago. At that time he read it carefully, then later re-read it, giving it much study. Then he says: "I only wish that it had been written years ago, even when I was a young man, so that I could have had the benefit of its teachings . . ." Then he adds a laughable paragraph: ". . . I preached a series of sermons to the people who attend my church, using much of your book, plus some from other sources, and I found out that my people not only heard but they responded, and how! A group of the ladies in the church stated that if they had their way there would be a change of pastors, immediately! Some of the ladies congratulated me on them. The young people were almost 100 per cent in favor . . . the men of the church were solidly behind me. Some visitors expressed their appreciation, stating they would be very happy to have their pastor treat the same subject at their home church . . ."

* * *

"I got married last October 22 and have had my nose in your book, *The Home,* constantly since then," writes a newlywedded husband. "Every young husband everywhere should read your 'Letter to a Young Husband' in it," he adds.

* * *

"I have just finished reading a borrowed copy of THE HOME and I want to be sure a copy is in our home for further use and reference," writes a mother of four children. "I cannot express all it has meant for me, nor tell all of the enlightenment it has brought to my own soul concerning my own Christian character. I expect the book to be of tremendous help in the years to come as my husband and I strive to bring our family to the knowledge of Jesus as their Saviour. Just this morning I had the privilege of showing my two oldest boys their great need personally to repent . . . Both showed genuine evidence of true repentance . . . For me it seems a great burden has been lifted from my heart which seemed to be growing increasingly—much of it due to your kind instructions and a reminder of our duty as parents to lift up Christ to our children." So writes Mrs. Thomas H. Staley of Spokane.

* * *

A Roman Catholic woman in the Philippines writes the following pathetic letter to Dr. Rice, after reading his book, *The Home: Courtship, Marriage and Children*

"Dear Mr. Rice:

"Having read your book entitled, *The Home: Courtship, Marriage and Children,* I was fully convinced that at last I found the real adviser to my troubled mind, particularly about religion. I hope I am not disturbing some of your precious time when I relate to you a part of my consciousness.

"I am a Roman Catholic ever since in the womb of my mother, I should say, she being a devout Catholic. Therefore I am reared in a Catholic home, going to a Catholic church with Catholic friends and enjoy everything good a Catholic is privileged to. I am wed in Catholic church, and no doubt my girls now are attending the Roman Catholic High School. But to your surprise, I know, I've not read a Catholic Bible ever since my childhood days 'till now.

"When my mother was living, I asked her why does she not own a Catholic Bible as some other religious mothers do. With a sigh she would answer me that in their days the contents of the Bible is read to them, not that the Bible is read by them. Then to own self, I'll say, what a pity!

"What struck me most in your book is the twenty-five precious promises of the Bible. If you could spare me these twenty-five precious promises, I would be very much obliged to you, and I believe this is my regeneration.

"Very respectfully yours,"

(Mrs.) Victoria A. Dapanas

What the Books on THE HOME and PRAYER Did for a Wife

We are quoting the entire following letter from a friend in Winnipeg, Canada, withholding her name since we do not wish to reflect on her pastor.

* * *

"Dear Dr. Rice:

"My husband and I are both Christians. We were married in September, 1946, and that fall ordered and received a copy of *The Home: Courtship, Marriage and Children.* We both read it, finding it most instructive and agreeing with the teachings (mostly in our heads, I think). Then it was put on the bookshelf. We have a Christian home—family worship, texts on our walls, and to the nominal observer, I'm sure it looked as if we had a happy Christian home. Last June our baby boy was born, which gave us great happiness. But in spite of all these blessings, underneath things were not right. It was the little things—clashes of our wills, different ideas on how to run our farm and manage the stock, and sometimes the atmosphere would be quite strained for awhile, although neither of us ever lost our temper and said hard words that had to be taken back. We love each other dearly and I couldn't see why we should not be completely happy. But, as you know, these small disagreements can upset a home very much.

"One night we disagreed on the kind of ministers we like to listen to. My husband said he didn't care to go to church very much unless he could listen to an evangelist. That day we had been to hear a friend speak—he is evangelistic in his sermons but this day he gave a message for Christians—an exposition of the Scripture. I don't suppose my husband would have called it a disagreement—I had just asked him how he liked the sermon. But I felt badly when I realized that we didn't even agree on the type of sermons we should listen to and I had enjoyed the the message we heard that day.

"After he was sound asleep, I slipped out of bed and came downstairs. I knew prayer was the only way out. I had prayed but I realized perhaps not in the will of God, because He hadn't answered me. I got your book, *Prayer—Asking and Receiving* and began to read. (I had had the book for several years but had only done head-reading). I read the chapters, 'Praying in the Will of God,' 'Definite Praying,' 'Have Faith in God,' 'Just Pray,' and then I knelt to pray in the light of your counsel. The next day I stopped to pray as often as I could and the Lord began to show me that I had been neglecting His Word. I began to read it with real heart interest.

"Then the Lord reminded me of your book, *The Home.* There was a chapter in there especially for wives. I read several times chapter 7, 'Wives Should Be Subject to Husbands,' and then set out with God's help to obey my husband in all things. I did slip several times but the Lord forgave me and I also learned to say, 'I'm sorry' to my husband. It wasn't long before I noticed a change in his attitude—he didn't become impatient with me so often, and grew more loving. One day he said, 'You know, honey, you are a lot more fun to live with than you used to be.' I sent a silent prayer of thanks to my Lord for having answered my prayers. And I thank Him, too, for your ministry through your books. Our home is really happy now. When the Lord drew us closer together, He drew us into closer walk with Him and it is our earnest desire to win others to Him . . ."

This book, *The Home: Courtship, Marriage and Children,* has proven invaluable to young married people, to homes about to be broken, to married people with children—in fact, there is a wealth of material in it for every person, young or old. We do not know where you could find anything as valuable from the Christian viewpoint, to give as a gift, or to have in your own home for both you and your children to read. There are twenty-two chapers, 381 large pages. If you have not yet gotten a copy, be sure to order one today for the low price of $2.50. Or, send $5 for two copies—one for yourself and one to give to someone you know who needs the book. Order from Sword of the Lord Publ., 214 W. Wesley, Wheaton, Illinois.

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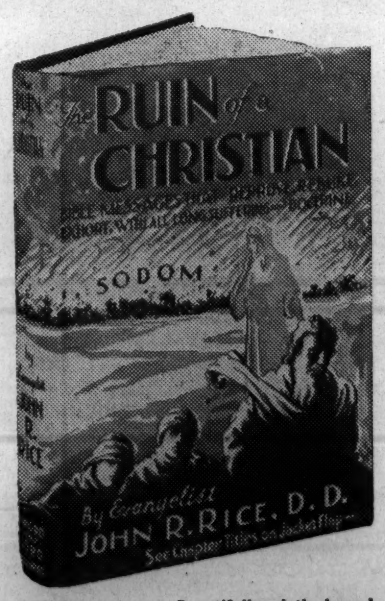

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